Orientation For NAEP Animators

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Introduction

This booklet is a **guide** for an "orientation course". It is **not meant** to be placed in the hands of the Animators chosen from the village Centres; it is to assist rather the resource persons of the orientation course.

Since this is intended to be used by people who already have some background in this sphere of work (e.g., acquaintance with village/slum conditions; with books like Paulo Freire's "Pedagogy of the Oppressed", "Cultural Action For Freedom", Frantz Fanon's "The Wretched of the Earth") we thought it would not be necessary to give long explanations or many illustrations. We have also not given any group dynamic exercises which, of course, would be very useful to clarify some important group interactions. Such exercises are available in several booklets (e.g., J. Curry's "Learning through Doing", E. H. Mcgrath's "Training for Life and Leadership", Y.C.S. booklet "Group Techniques", etc.)

In order not to interrupt the flow of the discussion we have set apart some topics, important though they are, as Appendices. A detailed and augmented study of these topics by the participants of the course, through workshops, role-plays, case studies, panel discussions, brain-storming sessions, etc., will be very useful. In the case of some rather abstract topics (like "Human Growth", "Psychology of the Oppressed", etc.) they are a must.

Aim and Scope

In the National Adult Education Programme (NAEP) the Project Team selects Animators, preferably young people from each Centre, and gives them training so that they would be the local extensions of the Team. Obviously this requires sensitive training. The following programme hopefully will help in such training.

First we would like to sketch the aim of the programme and indicate the vision that inspires it. Then we shall outline the steps adopted to achieve the aim of the programme, so that the reader will gain a clear understanding of the how and why of every stage of the process.

Aim

The Animators are to be part of a team working to bring about changes in a selected group of villages in order to make the life of the people of that area more human, to improve the quality of their life. The efforts of the team arise out of a deep conviction that all these people are their brothers and sisters who belong to one human family; that it is the inalienable right of these people to live a decent human life, decent both economically and psychologically[1]. The team is aware that the people of these villages are prevented from enjoying such a life by a host of factors. The people will have to tackle these factors and build up a society where a more human life-situation will take shape. The Animators will work with the people, at the local level, to effect the construction of such a society. This training programme is to help the Animators to be agents of this social change

Steps of the programme

For this, first the Animators share their experiences of the village communities with whom they will be working. This will enable them to identify many of the obstacles to human

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1. What is "decent life" will be spelt out more clearly in later stages of the training programme.

growth that are hampering the village people (e.g., lack of irrigation, of savings, of hygienic conditions, of unity, etc.). In order to understand the obstacles in depth, that is, in order to detect the causes of these dehumanising conditions, the Animators are exposed to the study of the following:

a) Socio-economic analysis;

b) Psychology of the oppressed;

c) Tactics of the oppressors;

d) Historical evolution of different types of societies;

e) Socio-economic study of the recent past of India.

During the sharing, many of the obstacles to growth towards a genuinely just and equitable society would have been pointed out. The understanding in depth of these obstacles to human growth would serve as a natural stepping stone to the investigation of what human growth itself means.

The next step would be the sketching of the "New Society" towards which we should grow, which will include the description of the values of this society. This would be followed by the delineation of the structures that would promote these values.

Now that we would have developed a fairly clear idea of the goal towards which we should strive and the obstacles that prevent us from reaching it, we could plan together and establish the strategies that must be used to overcome the obstacles. Subsequently we could evolve the tactics that should be employed in order to enflesh these strategies in the local situation. The tactics could be studied in the area of law, economics, agriculture, literacy, leadership training, social psychology, etc.

Thus the Animators will have reflected together, bringing greater scientific precision observation, analysis and decision-making, on what means to use to bring about a more human society. This is only the beginning of a process of reflection and action. With these insights into the problems of the people the Animators would got their Centres and initiate reflection and action with the people. They would identify pressing needs of the people and take steps to solve them, again with the people. This would, in its turn, open up new areas of reflection and action, eventually transforming the social structure to make it more human.

The Programme Stages in Detail

Survey

First each Animator is asked to make a survey of the area that his Centre will be catering to. During the survey the Animator should collect as much information as possible, not hesitating to go beyond the survey schedule[2]. Later, at the training session, even minute observations can prove to be helpful in the analysis of the various facets of their communities.

Common Sharing

Next, the Animators of the Project (not more than forty at a time, so that discussions remain manageable) come together to a central place for their training programme. They share the survey data, their experiences in the village and reflections on the life of the village communities. They ask for clarifications from each other so that a clearer picture of the socio-economic conditions of the people emerge. At this stage also experts on the conditions of the socio-economic and religio-cultural conditions of the area can be requested to assist at deepening the knowledge of the participants. To add to this the participants could also study available literature on these conditions.

The sharing of experiences and the subsequent study would have provided the Animators with a good deal of data. Now they can go about the task of identifying the obstacles to human growth in the community under study.[3] These obstacles are to be overcome in order to promote the human growth of the people. They cannot be overcome unless we understand their causes and the causes are removed. The following five studies are meant to help the Animators understand in depth these causes. They may appear to be somewhat theoretical. However they are eminently useful to understand relationships and patterns in concrete life-situations. The organisers of the Orientation Programme should use their ingenuity to adapt these studies to the background of the participants using different techniques like role-plays, case studies, group dynamic exercises, panel discussion, etc.

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2. Cf. Appendix I for Survey Schedule

3. "Brainstorming" could be used here

i) Social Analysis:

This could be introduced by the analysis of the situation in a known village (micro-level investigation). Factors that prevent the healthy human development of the inhabitants of the village could be collected and classified under the categories: economic - social political - religious - ideological. It will soon become apparent that a few individuals / families who dominate the economic life of the village, dominate also other spheres. The village structure will be found normally to have evolved into one where the gap between the few rich and the majority poor widen inexorably, by the mechanism itself of the structure.

Now the participants could be introduced to the macro-level to what happens in the world as a whole and in India in particular.[4]

ii) Psychology of the Oppressed:

From the social analysis it must have become clear to the participants that at every level—village, block, district, State, national, international—there are structures which divide people into two main classes of opposing interests, namely, the oppressors and the oppressed; the few who take decisions and are at the centre of human activity, and the many who have no voice in decision-making and are marginalised in human development.

It would be useful to understand the psychology of the oppressed. For the most dangerous enemy of the oppressed is within them namely, their dependent psychology created by the domination of the oppressors. A very important step in their liberation is to become aware of the irrationality of this dependence. This awareness initiates in the oppressed the process of developing confidence in themselves as agents of social change. Thus is aroused a latent power of great magnitude[5].

Such elements of psychological attitudes keep the oppressive structure going from generation to generation Once their irrationality is laid bare the vicious self-perpetuating cycle is broken and the process of liberation begins.

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4. Cf. Appendix II

5. Cf. Appendix III

iii) Tactics of the Oppressors:

There are compulsions in the oppressive systems which make oppressors adopt certain tactics in order to keep themselves dominant. Awareness of these enables the oppressed to detect the patterns of these basic tactics in the oppressive situations they face, and therefore to formulate effective counter-tactics.[6]

iv) Evolution of Different Types of Societies:

The means of production are intimately related to the types of societies that are formed and coexist with them. As historically the means of production have changed, contemporary societies have changed their structures. Many important unjust elements in social structures are caused by such changes in the means of production and their inter-relationships. It would be profitable, therefore, to understand the historical evolution of different types of societies.[7]

v) Recent Past of India:

Important changes have taken place in the social structure of India especially after the 18th century. It would of profitable for us to trace these changes up to the present state of our society.[8]

Human Growth

The preceding investigations into the causes of the obstacles to human growth and the historical development of oppressive elements in the structure of society calls for a clear understanding of "human growth". What are the essential constituents of human growth?[9]

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6. Cf. Appendix IV

7. Cf. Appendix V

8. Cf. Appendix VI

9. Cf. Appendix VIII, IX

The New Society

Now that we have a fairly clear idea of true human growth we could attempt to sketch the society that will ensure such growth for all human beings. This type of society is our ideal, the goal of our efforts.

In this New Society all will experience the freedom to investigate reality fearlessly and to take decisions about their life fully as subjects. The community will assist them to develop their potentialities to the full, providing them with a loving and accepting atmosphere. There will be full participation by all in decision-making. Power in any form will not be allowed to accumulate in the hands of a few. For this it seems necessary that the means of production will be owned in common. The society will grow as a brotherhood of persons, always concerned about the growth and fulfilment of every member of the human family.

These values of the New Society should be incarnated at every level—of the village, district, state, nation, world--in increasingly sophisticated new structures.

Strategies and Tactics

We see now clearly what our goal is and what the obstacles are that prevent us from achieving the goal. Our task now is therefore to chalk out the strategies and tactics that will enable us to overcome these obstacles and lead us to the New Society.

Strategies : (These should be evolved through discussion. Given below are the result of one such discussion and may prove to be useful as examples.) Strategies are essential means to attain the goal envisaged:

1. Involvement of all the people in the process of working towards the New Society.

2. At every stage of revolutionary action the values of the New Man should be expressed in the society that is formed.

3. Form a cadre of local people to spearhead the change.

4. The revolutionary movement should proceed through praxis (action-reflection).

5. Answer unfelt needs of the people through their felt needs.

6. Deepen and widen the understanding of the local problem by linking it with the national and internal situation.

Tactics : These are particular approaches to the strategies evolved, conditioned by the concrete local situations. (These should be elaborated by those who know well the local situation, especially by the inhabitants of the area, through common discussions.)

We can, however, prepare to be more knowledgeable in evolving tactics and action programmes by studying as carefully and scientifically as possible areas like the following :

Health and hygiene
Law (especially about money-lending, land transactions)
Cooperatives
Mass organisation
Education for Liberation[10]
Demytholigisation of customs and taboos
Economics
Agriculture
Cottage industries
Concepts of development
Leadership (cadre) training
Adult Literacy Programme[11]

Post-Orientation Training

The training of the Animators is continued in periodic get-togethers. This will mainly consist in reflecting together on the experiences at the different Centres, evaluating the past efforts and planning for the future.

10. Cf. Appeddix VII

11. Cf. Appendix X

Appendix I

Socio-economic Survey of the Village

I. GENERAL

    a. Situation
        1. Name of village
        2. Taluk
        3. Block
        4. District

    b. Population
        1. Men   2. Women   3. Children (0-14 yrs)
                                               Pre-school age ch. (0-5 yrs)
                                              Infant mortality rate

    c. Road to village
        1. Cutcha 2. Pucca

    d. Electricity   yes/no

    e. Library   yes/no
        If yes, is there   1. a separate reading room for women
                              2. different library hours for women
                              3. other information

    f. School

    g. Primary Health Centre

    h. Any other recreational centre

II. HEALTH & SANITATION

    1. Drinking water facilities   a. water storage tanks
                                          b. common wells
                                          c. individual wells
                                          d. other information

        Health Centre   a. dispensary
                                          b. maternity centre
                                          c. primary health centre

    2. What is the distance to the nearest village/slum

    3. What are the common diseases in the village/slum?
        What are the common deficiency diseases in the
        village/slum? (kwashior, night blindness, etc.)

    4. What are the latrine facilities available?

    5. Mention the drainage facilities in the village/slum

III. FAMILY PLANNING

1. Is family planning accepted in the village/slum? yes/no
2. If yes, which methods are most accepted and used
   a.   c.
   b.   d.
3. If no, give reasons
4. Has the Government any family planning programmes in the village?
5. What is the distance of the nearest family planning centre to the village?

IV. EDUCATION

1. If there is a school in the village is it a primary/middle/high school?
2. Is the school managed by panchayat/govt/private agency/other
3. No. of teachers
      men
      women
   No. of students
      boys
      girls
   Average attendance
4. a. Is there a mid-day meal programme for the school children?
   b. If yes, how many children benefit from the programme?
   c. Who sponsors the programme?
5. Are there water facilities available?
6. Are there latrine facilities available?
7. Is there space for   i) playground   ii) kitchen garden

V. AGRICULTURE

1. What percentage of the villagers are farmers?
2. a. What is the average land holding?
   b. How many farmers own land
      0-10 acreas
      11-15

16-20
above 20

3. a. What are the irrigation facilities available?
    b. How many irrigation wells are there in the village?
    c. What is the water level in the wells?
    d. What is the cost of digging a well in the village?
    e. Is cultivation neglected due to lack of water?

4. a. What are the crops grown in the village?
    b. How many crops are grown every year?
    c. Is rotation of crops practised?

5. a. How many kitchen gardens are there in the village?
    b. What is the size of an average kitchen garden plot?
    c. What are the vegetables grown?

VI. INCOME-EXPENDITURE-SAVINGS

1. What is the percentage distribution of families
    according to their monthly income

	%age
0 -100	
101 -200	
201 -300	
301 -400	
Above 400	

2. What are the sources of income?

3. What are the occupations of the people? agriculture
                                              labourers
                                              professional
                                      other factory workers

4. What is the saving pattern of the village?
    How many people are in debt (money lender)?

5. What is the distance to village from the nearest Bank?

VII. FOOD HABITS

1. Number of vegetarians
2. What are the cereals eaten

	daily	weekly

3. What are the pulses eaten

4. What are the vegetables used
a. eaten normally
b. eaten occasionally
c. eaten rarely

5. Are fruits eaten? If so, name them.

6. What oil/fat is used for cooking?

7. In non-vegetarian households, what is the frequency of eating meat?

8. Has there been any changes in the dietary pattern of food habits within a period of ten years?

Appendix II

Socio-economic Analysis

The International Scene

— The wealth of the nations:

	Poor countries ($\frac{3}{4}$ world population)	Rich countries ($\frac{1}{4}$ world population)
In 1850	62%	38%
1960	17%	83%

— Total economic growth of the past ten years (1962-72): 80% went to the richest $\frac{1}{4}$ of the world

— Consumption of wealth: 87% by the richest $\frac{1}{4}$

— Research: 98% conducted in the richest $\frac{1}{4}$;
2% by the poor $\frac{3}{4}$; of this even half the work is actually to solve the problems of the rich.

— Rate of return of U.S. investment:

in Canada	8.5%
Europe	10.0
Africa	26.0
Asia	38.0

— Nutritional studies have shown that in 1939, 39% of the world had less than 2000 cals per day; in 1972, 60% had less than this amount. It is obvious that practically all these people who get less than the subsistence level of food belong to the $\frac{3}{4}$ poor.

— The wealthiest 20% of the world's landowners owned 50-60% of the crop land: in Venezuela, 82%; in Brazil, 53%; in the Philippines, India, Pakistan, 50% (in 1973).

— All these studies show that the gap between the rich nations and the poor nations is widening as time goes on. That is why Dom Helder Camara said: "Today 85%, tomorrow 90%, rot in misery to make it possible for the economic comfort of 15% today, and tomorrow 10% of the world's population".

— Political domination:

— The rich nations dominate international politics (Till recently only they had the right to veto).

— They dominate international organisations (U.S.A., with 26% World Bank shares has the voting power equal to 90 of the poorest countries).

— They dominate international trade and finance (Trade of developing countries declined from 1/3 of world trade in 1956 to 1/5 in 1972).

— They spent over $ 200 billion per year for armaments (while the total national budget for India, 1970-71, was only about $ 10 billion).

The U. S. Scene

— In 1900, 1/8 families owned 7/8 of the national wealth
    1956 1%   27% of all personal wealth
          1%   76% of all stocks

— In 1947, the top 1% controlled 21% of US wealth
    1956   ,,   26
    1972   ,,   37

England

— Top 5% of the population owns 75% of wealth.
    5% received 92% of income from property, in 1959

— Most children from the top 5% go to "quality schools".
($\frac{3}{4}$ of M. P.s are graduates of these schools.)

India

— The top 5% of rural families own 40% of land
  Bottom 50%   ,,   4%   ,,
  (Top 10% of these own 56% of land. This is politically the most powerful group. Most of the politicians come from these rich farmers.)

— 80% of IAS, IFS, IPS men come from the richest 10% in India.

More than 50% of the students in professional colleges come from the top 10%.

— The top 10% gets 33% of the total national income
  Bottom 50%   7.8%
  Lowest 20%   0.8%

— In 1960, 50% of the rural population was below poverty
line (in 1973, poverty line was 1.36 rupees
per day)

1967 70%   „

— Growth of the biggest monopolies :

	1966	1968	1970	1975
Tata	505 crores	558	538	910
Birla	457	575	629	859
Martin Burn	153	167	176	
Bangur	104	124	139	159
Thapar	98	103	115	198

— Unemployment :
    At the end of the I Five Year Plan : 53 lakhs
                                  II   71
                                  III   96
                                  IV   176

— Illiteracy :

1951	1961	1971
301 mill.	337 m	386 m
85.4%	76.6%	70.0%

— From 1960 to 1969,
    the per capita expenditure of the top 20% (urban) increased
                                                by 5%;

        „   the poorest 10% „ decreased by 15%
Similarly in rural areas.

— The daily wages for casual male labourer in Punjab,
    Haryana, Delhi, Himachal Pradesh went up by 89%;
    but the consumer retail price went up by 93%.

— Taxes :

	1951	1968	1970
Direct	36.4%	24.6	19.1
Indirect	63.6	75.4	80.9

— Only 0.8% of the people in India pay Direct Taxes. Big
    and middle income groups largely evade paying taxes.

— According to Dastur, when you drink a cup of tea
    costing 20 paise, you pay an indirect tax of 14.5 paise.

— Education :

   — In Tamil Nadu (1973), with 52·5% below poverty line, out of 100 children from the total population,

        80 enter Primary School;

        40 ,, Middle School (40 drop out, 4/5 of whom are from the population below poverty line

        25 ,, High School;

        10 ,, College;

        5 finish college (3 of these would be from the 10% of the population, who came through elite schools, I will work for the rich classes, I may work for the poorer groups)

Appendix III

Psychology of the Oppressed

The oppressed are dehumanised because they are denied opportunities to make decisions about their lives and are thus made to depend on their oppressors. This dependence is economical, social, political and cultural. Considering here specially the cultural sphere, this structure gives rise to a number of psychological attitudes. Below are given some important elements of the psychology of the oppressed peoples :

1. The oppressed feel that they have to be determined from outside. They expect to be governed by the oppressors. Hence they lack initiative, independent thinking.

   Examples :- In a mixed group of higher and lower castes in a village, the lower castes will ordinarily be silent, leave the decision-making to the caste people. Also the lower castes are supposed to be incapable of original thinking, regarded so by themselves and by the caste people.

   — The peasant goes to the landlord and says, "What can I do? I am only a peasant".

2. The oppressed has internalised the image of the oppressor. That is, the former thinks that the oppressor is the only one capable of taking proper decisions, of being rational. These are the thought and culture of the oppressor made one's own by the oppressed. Hence the oppressed fears freedom.

   Examples :- The upper classes, the "elite", are supposed to be knowledgeable; the poor are ignorant, stupid.

   — The poor do not have confidence that they can manage their affairs if they get organised, without a person from the higher class, "a saheb", to give them guidance.

3. The oppressed prefer the security of their state of unfreedom to creative but risky life that freedom entails.

   Examples :- Bonded labourer says, "We have to work under inhuman conditions for our master, but at least we are sure of some work".

4. The oppressed feel an attraction towards the oppressor because of the former's emotional dependence on the former. As a result the oppressed, when they acquire some privileges, tend to become oppressors, imitating their ideal. This emotional dependence is reinforced by the myths of superiority that the oppressor class creates and

imposes on the oppressed. It is the oppressor in the oppressed that also makes the latter behave sadistically towards each other.

Examples :- The servant longs to behave like his master, to walk like him, to dress like him, to boss over people like him.

— The colonised think of the colonisers as superior. For the former the end of development and the goal of progress, is the acquisition of the position and wealth of the latter.

— The master behaves inhumanly towards the servant; the servant goes home and shouts at his wife; the wife beats the child who annoys her : this type of sequence is very common in society.

5. The internalisation of the values of the oppressor makes the oppressed think low of himself and undervalue his abilities. This leads to self-destructive behaviour.

Examples :- The poor think of themselves as incompetent; allow themselves to be ill-treated and abused by officials and other representatives of the powers that be, accepting such treatment as their lot.

— Compulsive drinking, among the poor, is to a large extent the result of such necrophilic psychology.

6. The domination of the oppressor's image and thought over the thinking of the oppressed makes the latter believe in a magical invulnerability of the oppressor. Hence even when the oppressed group is bigger in number and greater in physical strength it feels paralysed in front of the oppressor.

Example :- Even armed with sticks the lower caste people are normally very reluctant to beat a caste man, especially a brahmin.

(To explode these myths and destroy the dependent psychology, it will be very helpful to reflect deeply on what human growth essentially is [cf. Appendix IX], and to realise that the dignity of man consists in this alone, that he is able to 'make his own life'; and in nothing else, not in birth, wealth, race, nationality, caste or colour, age, position or sex. And this ability every human being has; and therefore also the dignity grounded in this. No man is superior to any other. It is only through free, rational, creative action that each one grows in nobility as a human being.)

Apppendix IV

Tactics of the Oppressors

The structure of oppression arises out of a basic attitude to man: that some can be subjects while others are treated as objects; that some can arrogate to themselves powers of decision-making while the rest can be marginalised and left out of the spheres of consultation and decisions. This selfish and dehumanising attitude finds its expression in four basic tactics of the oppressors:

(1) **Conquest:** The oppressor imposes his own image on the oppressed. The dependency of the latter makes him accept this image, but they lose their authenticity and become alienated from themselves because they house a foreign image Thus they lose their self-identity and become crippled personalities. They are destroyed as subjects.

(2) **Divide and rule:** The oppressors want to keep the oppressed disunited so that they can be the easier dominated. Hence the former encourage a localised view of the problems. People of one locality are kept isolated from the problems of other oppressed people. Elitism is favoured so that the favoured few will remain separate from the main oppressed class. The oppressor may show "false generosity", undertaking patch-work remedies to solve some localised surface problems, in order to ciscourage unity and radical action. The oppressors discourage class consciousness..

(3) **Manipulation:** The oppressors mislead the people through falsification of reality. They propagate myths and do not allow people to reflect and critically act on reality. They present false objectives as goals in life as when they inculcate appetite for personal success and encourage "realistic" compromises.

(4) **Cultural domination:** The oppressors encourage by all possible means a dependent psychology in the oppressed. The latter are made convinced of their inferiority and are persuaded to imitate the former. They are made to internaiise paternal authority, discouraged from challenging the status quo and thinking creatively and independently. They are made to fear freedom. Such dependent mode of psychology is promoted by the "banking mode of education".

These tactics of the oppressors have to be met with counter-tactics which originate from an attitude to men exactly the opposite to that of the oppressors. Here every man is

respected and treated as a free subject, each counter-tactic helping man to liberate himself from any dehumansing element.

(1) **Cooperation:** Subjects meet in cooperation to transform the world. Cooperation is achieved through communication, that is, dialogue. The leaders and the people have mutual trust and confidence.

(2) **Unity:** Unity among the oppressed. This requires class consciousness (ordinarily preceded by consciousness as oppressed individuals). The oppressed class becomes one in its concern for every man and in its commitment to the marginalised and the down-trodden.

(3) (Scientific) **Organisation**: Encourages critical knowledge of and scientific action on reality. Working together, in mutual collaboration and solidarity, the oppressed approaches reality critically, through praxis: action and reflection. They do this together, realising that liberation is a common task, with full faith in the people.

They also realise that for the organisation to be effective, with each one responsibly contributing his share to the common effort, it is necessary to have disciplined work: that is, there should be tasks to be fulfilled and accounts to be rendered by each and all. This approach opposes both authoritarianism and license; it is "freedom-become-authority".

(4) **Cultural Synthesis:** This discourages any dependency of one on another. Each one is respected and dealt with as a subject. There are only co-authors of the new life of liberation. Actors critically analyse reality and intervene as subjects in the historical process. The more sophisticated knowledge of the leaders is re-made in the empirical knowledge of the people, while the latter is refined by the former. Such liberating cultural action is promoted by the "problem-posing" mode of education.

Appendix V

Different Types of Societies

After the primitive nomadic and slave societies three main types of societes came into existence, viz., feudalism, capitalism and socialism, historically finding their origins in that order. The following are the main characteristics of these societies :

Feudalism: Here each village was practically self-sufficient. Production was mostly for consumption.

Possessors of land were distinguished from non-pos-sessors. The former enjoyed great social prestige. The latter, who were the ones who actually put in productive labour, however, did hardly anything to enrich the land since the land was not theirs.

Capitalism and Socialism :

Differences regarding :	Capitalism	Socialism
a. The form of owner-ship of the means of production	Private	Social
b. Objectives of production	Private profit, through market	Needs of all to be met, through people's agencies
c. Mode of distribu-tion of income	Rent, interest & profit to owners; wages to labourers	Steps towards equit-able, even equal, distribution
d. Socio-economic organisation	Owning class & working class	Classless society
e. Basic function of the State	Protection of capitalism	Protection of socialism
f. Distribution of political power	Concentration	Diffusion
g. Dominant value System	Profit Competi-tion. Economic freedom. Individualism	Common good Cooperation Solidarity

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Appendix VI

The Recent Past of India

Till the middle centuries of the second millenia A. D. the so-called "Asiatic economy" prevailed in most parts of India. It was a type of primitive communism in the village system below and the despotic central government above. In the villages land was possessed in common; there was a blend of agriculture and handicrafts, based on an unalterable division of labour. This division, crystallised the castes, reproduced itself whenever a new community was founded. Each village formed a compact whole producing all that it required. The simplicity and reproducibility of this organisation for production was the reason for the "unchangeableness of Asiatic societies". This was, however, at the root of the deficiency in creativity in India. For these communities "restrained the human mind within the smallest possible compass, making it the unresisting tool of superstition, enslaving it beneath traditional rules, depriving it of all historical energies....We must not forget that these little communities were contaminated by distinctions of caste and by slavery, that they subjugated man to external circumstances instead of elevating man the sovereign of circumstances" to govern and transform them for the good of mankind.

Later the invasions by different colonial powers, especially by the British, began changing the patterns of social structure in India. The colossal direct plunder of India by the East India Company, the neglect of irrigation and public works, the introduction of the English land system and the English criminal code, the crushing discouragement of traditional Indian industries—all these began to destroy the social fabric of India. The final blow, however, was given by the nineteenth century capitalism.

During the last hundred years of British hegemony over India, landlordism was extended; the indebtedness of the cultivators increased, the total rural debt rising to astronomical levels; more and more cultivators were expropriated, resulting in the transfer of land to the money-lenders and speculators; consequently, the agricultural proletariat grew rapidly, in one decade of 1921-31 increasing from 1/5 to 1/3 of the total number of cultivators.

Independence, in 1947, did not bring about any agricultural reorganisation. To build a new India. of justice and creative change, the agrarian revolution cannot be side-stepped.

Appendix VII

Education for Liberation

In our efforts to bring about the liberation of people we have to employ appropriate pedagogical methods. To help people to liberate themselves we cannot use domesticating teaching techniques. If we do, liberation will be delayed if not totally thwarted. A very large number of educational institutions use, what Paulo Freire calls, the "banking system" of education which acts counter to the liberating movement. In the banking system, knowledge is conceived as deposited in the student by the teacher and it would bear fruit later, as money deoposited in a bank would bring fruit later in the form of interest. In this method the all-knowing teacher deposits the unchangeable knowledge-matter in the empty and passive student; the teacher gives, thinks, knows, is the subject, while the student receives, is thought of, does not know, is the object. This kind of education is an act of domination and for the preservation of the status quo.

Consonant with liberation, on the other hand, is the mode of problem-posing education. Here the teacher and the student jointly reflect on reality posed as a problem. There is strictly no teacher and student; both jointly examine reality, exchange their insights and learn from each other. Both explore how to transorm reality to make it more human, to bring about liberating conditions; both act as creative subjects. In this method the teacher and the student regard each other as free, responsible centres of reflection and action, capable of contributing to the joint search for greater liberation and humanisation. Both develop their power to perceive critically the way they exist and see the world as a reality in transformation to be more.

Appendix VIII

"Human Growth" Workshop Questionnaire

1. What is the most important felt (subjective) need for a man/woman, for you?

   What obstacles prevent you from fulfilling this need?

2. What is the most important unfelt (objective) need for a man/woman, for you? What obstacles stand in the way of satisfying this need?

3. What is the most basic difference you **observe** that distinguishes a man from an animal?

4. What do you understand by saying that a person grows as a human being?

5. What concrete action can you undertake to promote human growth in yourself, as you understand human development now?

6. What concrete action can you undertake to promote human growth in others, as you understand human development now?

Appendix IX

Human Growth

(To be used to systematise the conclusions of the workshops)

What is it to be Human

Man is different from animals in that man shows a special kind of progress (development) which the animals lack, that is man (consciously) **acts on** his environment to bring about change, while animals are rather **acted upon** by their environment. This indicates that 'man can stand apart from nature while animals are immersed in it'.

This is the reason why man alone can grasp the historical dimension of reality; how the reality he examines has grown through historical time. Thus man acquires a better understanding of reality and therefore a better control over its forces. This is the basis of the greater freedom man has when confronted with the laws and movements of nature. On the other hand, the animal is immersed in the present. It lacks understanding of reality; hence it lacks freedom in the face of the forces of nature. A child is similar to an animal in this immersion in the present moment.

Human beings are therefore distinguished from animals in the ability of man to objectivise (in his mind) the problem that confronts him, and in his ability to see many options as solutions to the problem. Man "grows" as a human being when he chooses one of the options **rationally,** that is, when he experiences his choice to be congruent with the dynamism of his innermost being, and thus determines, in the fulness of his internal freedom, the direction of his life. When man chooses in freedom and determines the direction of his life, he is being truly creative. He makes his own life. "He is the master of his own destiny". (He grows participating in the work of the Creator.) [Hence, in order to facilitate the growth of human beings, we have to provide for (1) as thorough an examination of as many options as possible, and (2) an atmosphere of freedom to choose rationally.]

To grow thus, to 'make our own life', is our genuinely **objective** need. This basic element is **felt** in the need for love, to be accepted. For only in the context of being loved, being accepted, can we (a) choose in freedom and (b) choose rationally, after examining fearlessly and fully all the possible options. Only when you execise freely and fully your faculties that are specifically human do you grow as a human being; otherwise, you exist only as a vegetable or as an animal. (You should grow as subjects; otherwise you are reduced to being objects, things.)

The necessary atmosphere for human growth: Love

But what is it to be loved? Or, what is it to love? You love when you tend with your whole being to promote the good of the other, the human growth of the other. This grows into the union of spirits. This is true of all cases of genuine love: of parents and children, of teacher and students, of a leader and his people. In a certain specific case, that of the spouses, this union of spirits results in the physical union of the lover and the beloved.

There is an added depth to love. Love between two human persons goes deeper than the rational level. This level of greater splendour and richness can be described as spiritual, intuitive, even mystical. It is not irrational; it goes beyond reason.

Love is accepting the other and respecting him or her. Love is going out in service to the other; therefore, answering the need of the other.

When you experience this love you experience the freedom to be yourself and the freedom to exercise you human faculties viz., to critically examine reality, to choose freely and rationally from the options, and thus the freedom to be truly creative.

Growth of the Whole Human Family

As you hunger for this love and acceptance, so does every other human being. Every one is longing for this atmosphere of freedom and growth.

Growing in humanness you will become more deeply concerned about the surrounding dehumanising situations. You will be pained over every human being who is denied the right to grow to full humanness.

Deeper Element in Human Growth

Then also we will become conscious of a deeper need we have. As we need to be loved, we have a **deeper need to love.** If we don't love, we cannot act in full freedom. We will be limited somehow to ourselves and we cannot be genuine in creating. (For in order that my freedom be total I should be able to examine all the options possible. I am not able to have all the possible options in their fullest richness if I don't reach out to all in love. Hence to act in total freedom I have to love all reality, without exceptions.)

Especially, we need to extend this love to all human beings without exception. If I exclude someone I am being diminished as a man. For if I exclude some I am not loving the 'others' for their deepest value, their most central source of dignity, viz., their humanness; but for something less and in a less worthy way. Unless love becomes the law of my life I cannot grow as a human being.

Growing as a Community

Growing in humanness the realisation grows in us that men and women have to grow as a community; that we are all one body linked to each other by organically alive existential bonds. We realise that all and each have to become lovers and givers; that each one should grow as a subject, as a 'maker of his or her life', and also that each one should help the others in the community to grow as subjects; that structures have to be evolved in our family of men and women, which promote the growth of all in an atmosphere of love and acceptance. 'Love is going out in service to the other'—"the other" here is the whole community.

To Sum Up

In summary, therefore, what is to be done in order to grow as a human being? (1) Reflect deep and build up your sense of dignity, your most justifiable pride in your ability to be human, to love, to be creative, to contribute to your community of fellow human beings.

(2) Exercise more and more your specifically human faculties: to examine options fearlessly and to make rational choices in full freedom.

NOTE: Some major areas where you have to exercise continually your faculties of examining options and making rational choices in full internal freedom in order to grow : your relation with — self
others
work
leisure
God (the ground of all creativity)

— How do we examine options? Through a process of "action-reflection-action" (exposure to reality—analysis of the observations—involvement to better the observed conditions ; that is, "the scientific method").

—'Choosing rationally' : finally follow your conscience. (Accept the consequences ; it will itself help you to grow)

Appendix X

- An Experiment in Adult Literacy

As Freire explains (of his books, Pedagogy of the Oppressed and Cultural Action for Freedom), it is not enough to give a a person the ability to read and write, if our basic concern is to enable him to achieve more human conditions of life. More important even, he should be enabled to see what elements contribute to his dehumanised situation and he should be helped to acquire the conviction and confidence that he can bring about greater humanisation by action on the unjust order that oppresses him.

This new method of abult literacy was tried out in a pilot programme undertaken by an AICUF Unit of Delhi. It has been found that it could train a group of people, who did not know how to read at all, in such a way that in only **five weeks** of one-hour sessions per day, they could begin to read the Hindi newspapers. In this period they learned how to write two or three paragraphs, in simple Hindi, on a variety of topics. Along with this literacy achieved there were several other benefits also that came to these people. These will be pointed out later as they will be understood best perhaps only after the method has been explained.

The Method

First a picture, preferably of a social situation common to their daily life, eg., that of a bajar (market place), is shown to the group. They are asked questions about the situation depicted in the picture or about the people who appear in it, and they are helped to discuss the event in their daily life symbolised by the picture. This discussion will last ordinarily for about half an hour, but the duration can be adjusted to the exigencies of the session.

This discussion has the very important function of enabling the adult-student to acquire a critical comprehension of the social reality, the first step in conscientisation, according to Freire. The picture helps the student to objectify the social situation and gain a certain psychological distance from it. The unreflecting illiterate, on the contrary, experiences himself submerged in the world. "With no possibility of emerging from it, and adjusted and adhering to reality" (Freire); hence also lacking both self-knowledge and knowledge of the world. The objectification and analysis of reality enables men to "add to the life they have the existence they make" (Freire). Thus the discussion of the picture helps the students to acquire

gradually the quiet dignity that comes from a certain detached understanding of life; and also an insight into the causes of the problems of life gives them a growing self-confidence, faith in their ability to change the dehumanising order.

When we have had a discussion that is satisfactory we tell the group that they have been so far discussing the "ba: ja: r". Now the word "Ba: ja: r" is written on the black board (in Hindi characters, of course) and the people are made to write the word on the paper they have.

When the students write, especially during the first few days, they need close supervision by the instructors. A ratio of one-to-five, of instructors and students, is found to be necessary. (This need not discourage us since what is demanded of the instructors who supervise the writing is only that they know how to write Hindi letters; primary school Hindi is more than enough. Hence any school boy can be an instructor here).

This stage demands a great deal of patience from the school boy who act as instructors and is an education in itself for the boys. For they see how the adults painfully form the letters, how difficult the adults find it to grasp many things the boys take for granted, and the finally through repeated failures emerges success in mastering the contours of the alphabets. Besides, the understanding and the helphfulness that the school boys ordinarily show the adult-students at this time brings the instructors and the students closer together in mutual understanding and appreciation.

Next the word 'ba: ja: r' is split up into its phonemes (or the different syllabic sounds) as ba: ja: r, and the group shown how different sets of phonemes could be formed with each consonant. As for example:

Ba ba: bi bi: bu bu: be bai : bo bau bam

ja ja: ji ji: ju ju: je jai : jo jau jam

ra ra: ri ri: ru ru: re rai : ro rau ram

The students are made to write down all these phonemes of the three different consonants. This will be a laborious process for them the first few days. Afterwards, however, they will find it quite easy as the vowel combinations are written the same way for practically all the consonants.

When the students have written down all the three sets of phonemes we tell them that as the word 'bajar' can be formed by selecting and writing together three of the phonemes in the sets they have, so many other words they know can be formed by selecting and joining other phonemes, e.g., jor,

ra:ja. Now the students are asked to make as many words like these as they can.

After the students have exhausted all the different possibilities and have made quite a number of words we collect all the words they have written, from each individual, and write them on the black board. If one or other student notices on the board a word that he does not have in his list he writes it down on his paper.

In the above manner our pilot group was able to make in the first day about 35 words. In a group where the first picture used was that of a boy to introduce the generative word 'ba:lak (boys) the students made words like the following on the first day: ba:l (hair), ka:la (black) kal (tomorrow), bulbul (one variety of bird), bail (bullock), bi:bi: (wife), bo:la (he said), ke:la (plantain).

Next session, the whole process is repeated with another picture e g., of a cha:dar, to lead the students to a new word with some letters different from those of the preceding. In this way partically the whole alphabet can be covered in two weeks.

In the next stage we train the students how to write joint-consonants again with the help of pictures and discussions. This work could occupy the third week. By the end of this week the students can read and write all the letters and their combinations. At this stage they can also read the matter in the newspapers, although with great difficulty.

In the fourth week we start dicussing a picture with the students. After the discussion the students are asked to write four or five sentences about the picture; actually just to write down what they have been saying during the discussion. In the beginning the students, especially if they are villagers, write sentences in their village dialect. Then the instructors help them to make the proper alterations to change the dialect-language into simple grammatical Hindi.

During the fifth week the students can be taught how to fill in forms e.g., money orders forms, applications, etc., They can be also given instruction on how to write different kinds of letters. The best method appears to be to give these activities as assignments and then to make the necessary corrections through common discussions.

Some Significant Aspects

i) In the first stage, during the discussion the students become emotionally involved in the situation and the word that depicts the picture is engraved in the sub-conscious firmly. The result is that when the word is finally written on the black board it is received as something almost expected and is retained by memory with very little effort.

ii) The words that introduce the letters and the words that are made by the students are all completely relevant to their life, and entirely functional.

iii) When the students form words they are choosing certain phonemes and rejecting certain others. This "choosing and creating" enable them to experience a deep sense of achievement which is not a small factor in keeping up their interest in the programme.

iv) The discussion part has another important function. Depending on the instructor who guides this, it can become an excellent occasion to sensitise the people to any subject or or value. For example, asking the proper questions, we can, during a discussion of the ba:ja:r. discuss topics like the price rise, the mechanics of a market, budgeting, storage, hoarding, the laws of demand and supply, consumer-cooperatives, etc. It is for this part that we need instructors who are knowledge-able in the language and who are experts in the art of putting across ideas to others.

v) The discussion part also develops the ability of the students to think logically and express themselves clearly and systematically. Besides, soon the students lose their inhibi-tions about speaking before others, and learn how to listen and take part in a discussion fruitfully.

vi) Writing the different phonemes and the words the students make, gvies them also the much-needed drill in writing the letters, without their realising that they are being drilled in them. In fact they experience this exercise as a game and thoroughly enjoy it.

vii) As I hope it is clear, except for the discussion part, it is not necessary that the instructors be experts in Hindi. In several cases, as in the pilot group in Delhi, the instructors were actually able to learn new words and ways of expressing things, from the students.

In order to instruct boys and girls of colleges or schools in the method it is enough if they come and attend one session of the programme. No special course is needed as far as the

teaching of the alphabet is concerned. To carry out the sensitisation part, on the other hand, orientation courses, preparatory study classes, seminars, etc., will be helpful, even necessary.

viii) Another advantage that this method has is that the same instructor need not be present at all the sessions. We can have a group of seven people, for example, and have them take turns during the week in guiding the sessions, one each day; thus each one will have to spend only one hour per week for the programme. It not only will not hinder the learning process but will rather introduce some refreshing variety into the work.

ix) For our young people, especially college and high school students, this is a very easy but extremely useful project in social action. The students will be able to help their fellow-citizens to become literate and to sensitise them to different aspects of life. At the same time, especially during the discussion part, they will become aware of the socio-economic conditions of the people, their health situation and cultural values; in short, they will come into intimate contact with the ordinary, real Indian. The results, as we can easily see, will be far-reaching.

As indicated earlier, the school boys who act as instructors in this programme get ample opportunities to come to know the patience, maturity and good sense of their "illiterate, under-privileged" adult students. This enables the former to grow in respect and love for their less fortunate brethren, which not only reduces barriers between classes but also helps the school boys to cultivate social concern in the truest sense.

x) The literacy programme will be a welcome project in any village or slum. Almost everybody is anxious to become literate. If some of the common misunderstandings of the people are cleared and if the location of the sessions and their timings suit the convenience of the people it should not be difficult to persuade them to come for the programme. And since the method is completely functional the interest of the people will also be kept up throughout.

xi) It is suggested that this literacy method be tried especially for young people of the age group, 15—25. They are the people who feel they have just missed school educa-tion, who experience their illiteracy as a great handicap in modern life. They are still young and unafraid of new ideas. They also have the advantage of hoping for the prospects of betterment in their work and in emoluments when they become literate. Besides, they have time on their side to venture farther and deeper in their adventure of educating themselves.

Last but not the least, the young are idealistic and can become enthusiastic instructors, in their turn, to the elder members of their community once they become convinced of the power of this method to change their life.

xii) This method is also one that involves very little expense. All that a student needs is paper and pencil. (Paper is better than slate because anything they write can be kept for future reference.) The instructor needs a coloured surface and some chalk. The pictures he needs can be taken from any paper or magazine or could be even drawn by himself.

xiii) For villagers or slum-dwellers it will be better if the sessions are held in their locality, in a shed, under a tree, etc., near their homes, rather than in the unfamiliar surroundings of a school or a big building.

xiv) This method, of course, can only be used to teach people their mother tongue. (One cannot teach English, for example, using this method.) Any Indian language can however be taught through this method to those who speak it since all Indian languages are phonetic in elaborating their script.

xv) The words that were used in our Delhi programme were the following, in the order in which they were taken up:

ba:lak (boy), cha:dar (shawl), machali: (fish), sa:mme (opposite), bhikha:rin (beggar-woman), gari:b (poor), Bhojan (meal), koyala: (coal), tabala: (drum), ha:th (hand), dhanush (bow), va:n (arrow), hathaudi: (hammer), a:dmi: (man), aurat (woman), odhni: (veil), jharna: (water-fall), ta:la:b (lake), khargos (hare), pha:vada: (spade), pathsa:la:(school), ghomsala: (nest), u:mt (camel) akshar (letter), vigyan (knowledge—picture used; a book), amru:d (guava), a:i:na;(mirror), Ima:rat (Building), utna: (so much)— picture showing contrast), ainak (spectacles.)

The main principles we had in mind in choosing the words were the following :

(a) The words were to be from the ordinary life of the people and as far as possible, depicting concrete situations. (b) Especially in the beginning the words should have at least three consonants (c) The courses begun with letters that are easy to form and more frequently used.

Although some thought had gone into the selection of the words they were not the result of any rigorous linguistic analysis and they need not be the most appropriate words nor in the best sequence.

xvi) It is important that there should be a well-thought-out follow-up programme for some months atleast after the course, if the newly-literate are not to lapse back into illiteracy. It would be most desirable that there is available literature that is relevant to the lives of these adult-students. The material presently available in Hindi is quite inadequate. Writers in Hindi and the government and other educational agencies will do a great service indeed to the country if they show some enthusiasm to produce literature suitable to the neo-literate.

Meanwhile one of the best methods we found for following up on the students has been to take daily newspapers to them and, after, making them read out relevant items from the papers, help them to discuss the topics and write about them. This way these adults are kept abreast of many important developments here and in the rest of the world and, at the same time, some taste is cultivated in them for newspaper reading and discussing the current affairs, which hopefully will enable them to grow in their personal enrichment and effective participation in social and political life".